psychic powers to concert pitch — Third race "both vision
Fifth race "death vision" — death of personality attainment
position of Individual Ego = pt of CHOICE. =
barrier btw states of consciousness dissolved.
Patanjali — meditation "with seed" = Buddhas
" "without seed" = Nirvanees.

UNITED LODGE
OF THEOSOPHISTS
LIBRARY.
Shelf..... No.....

ULT LIBRARY
BANGALORE.
Accn. No 1609

1609

THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT
THE BROTHERHOOD OF HUMANITY
THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY
AND ARYAN LITERATURE

Vol. XXIII. 1934-35

ULT LIBRARY
BANGALORE.
Accn. No. 1609

Published and Edited by
THE THEOSOPHY COMPANY
THEOSOPHY HALL 33RD AND GRAND AVE.
LOS ANGELES, CALIFORNIA, U. S. A.

Publisher's Announcements

THEOSOPHY: Established November, 1912, by Robert Crosbie. Published monthly by The Theosophy Company, at Los Angeles, California, U. S. A. This Magazine is an Independent Journal, unconnected with any theosophical society or other organization. The Publishers assume full responsibility for all unsigned articles herein.

SUBSCRIPTIONS: No subscriptions are accepted for less than one year of 12 numbers, but subscriptions may begin with any desired number. All subscriptions, orders for single and back numbers, and back volumes, bound or unbound, should be accompanied by the necessary remittance. Price $3.00 per annum; single numbers of the current volume, 35 cents each; back numbers, 50 cents each; back volumes, unbound, $5.00 each; substantially bound in library style, $7.50 each.

COMMUNICATIONS: Contributions submitted for publication should be typewritten, on one side of the paper only, with wide margins, and copies should be in all cases retained by the writers, as no manuscripts are returned.

CORRESPONDENCE: Letters from subscribers and readers are welcomed, with criticisms, comments or questions on any subject treated in the magazine. Questions on Theosophical Philosophy and History will be replied to direct, or, if of sufficient general interest, in the pages of the magazine.

BEQUESTS AND DONATIONS: Gifts and legacies will be gladly received from those in sympathy with the objects of this Magazine, when such benefactions are unencumbered and unrestricted. Donors should make their gifts direct to THE THEOSOPHY COMPANY, of Los Angeles, California, U. S. A., which is an incorporated association, legally empowered to receive such donations and bequests in furtherance of its objects. These objects are:

(*a*) To form the nucleus of a universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color;

(*b*) The study of ancient and modern religions, philosophies and sciences and the demonstration of the importance of such study; and

(*c*) The investigation of the unexplained laws of nature and the psychical powers latent in man.

N35
1609

THE THEOSOPHY COMPANY
245 West 33rd St.,
Los Angeles, California, U. S. A.

UNITED LODGE OF THEOSOPHISTS LIBRARY. Shelf No.

Index of Theosophy

VOLUME 23

NOVEMBER, 1934—OCTOBER, 1935

A

A Correction 190
A Mysterious Statement 508
Aftermath 97-145-194-241-290-339-385-433-481-536
Aim and Object, The Theosophical 337
Another, The Duty of 104
Astral Body, On the 216
Awakening 449

B

Behind the Scenes 309
Between Two Opinions 63
Blavatsky—H. P. B. 289
Body, On the Astral 216
Bondage, Concerning 56
Buddhi? What Is 258

C

Center, Neutral 350
Changes, Theosophists and Social 352
Civilization of Tomorrow, The 65
Clairvoyance, The Power of True 270
Competition 6
Concerning Bondage 56

Concordance of Nature, The....156
Conditions—External and Internal....515
Contact, Continuity and....134
Continuity and Contact....134
Correction, A....190
Cycle of Reincarnation, The....302

D

Dates....121
"Dead"? How Shall We Deal With Our....557
Death, Is, Defeat?....446
Death, Progress After....31
Defeat? Is Death....446
Desire, Spirit, Soul and....502
Duty of Another, The....104

E

Education, Vicarious....205
Ever-Present Moment, The....19
Evidence, Experience and....115
Experience and Evidence....115
External, Conditions—, and Internal....515

F

"First Fundamental", The....158
Forget", "Lest We....25
Forgotten Man, The....373
Form, Substance and....13
Forum, Youth-Companions'. 21-77-123-174-211-267-315-357-405-452-504-552

Friendly Philosopher", "The..... 49
Fundamental", The "First.....158
Fundamental", The "Second.....306
Fundamental", The "Third.....360

G

God and Gods, On.....503
Gratitude 403

H

Heredity, Three Lines of.....106
Hidden Will, The.....463
Highest Function of the Lower Mind.....127
Hooker, the Occultist, Thomas.....314
How Shall We Deal With Our "Dead"?.....557
H. P. B.....289

I

Ideas, Ruling 399
Independence or Self-Dependence?.....464
Instinct? What Is.....563
Internal, Conditions—External and.....515
Is Death Defeat?.....446
Is Theosophy Mysticism?.....207

J

Judge, William Q.....193

K

Karma, Studies in.....8-260-310-396

L

"Lest We Forget" 25
"Lighting-Up" of Manas, The 254
Lines, Straight 323
Lookout, On the 37-87-135-183-231-279-325-374-422-470-518-565

M

Mahamaya 534
"Managing People", On 161
Man, Here and Hereafter 226
Man, The Forgotten 373
Manas, The "Lighting-Up" of 254
Manas? What Is 409
Masters of Wisdom 172
Memory, The Mystery of 497
Mind, Highest Function of the Lower 127
Moment, The Ever-Present 19
Movement, Studies in the Theosophical 529
Mysterious Statement, A 508
Mystery of Memory, The 497
Mysticism? Is Theosophy 207

N

Nature, The Concordance of 156
Neutral Centre 350

O

Object, The Theosophical Aim and 337
Occultist, Thomas Hooker, The 314

Ocean of Theosophy, Studies in the.....
.....33-83-130-179-218-275-319-369-417-466-511-558
On God and Gods.....503
On Going to Sleep.....551
On "Managing People".....161
On the Astral Body.....216
On the Lookout.....37-87-135-183-231-279-325-374-422-470-518-565
Opinions, Between Two..... 63
Opportunity and Responsibility.....252
Our Representatives 363

P

Pedagogy, Theosophical 494
People", On "Managing.....161
Philosopher", "The Friendly..... 49
Power of True Clairvoyance, The.....270
Power, Theosophy—a Living.....118
Procrastination 421
Progress After Death..... 31
Purpose of Theosophy Magazine..... 1

Q

Questions, Some Interesting.....222

R

Reincarnation, The Cycle of.....302
Representatives, Our 363
"Researches in Spiritualism"..... 26
Resignation and Responsibility.....165

Responsibility, Opportunity and....252
Responsibility, Resignation and....165
Ruling Ideas....399

S

Scenes, Behind the....309
Science and the Secret Doctrine....72-166-365
"Second Fundamental", The....306
Secret Doctrine, Science and the....72-166-365
Secret of Understanding, The.... 16
Self-Dependence? Independence or....464
Sleep, On Going to....551
Social Changes, Theosophists and....352
Social System, Theosophy and the....58-109-352
Some Interesting Questions....222
Soul, Spirit, and Desire....502
Spirit, Soul and Desire....502
Statement, A Mysterious....508
Straight Lines....323
Studies in Karma....8-260-310-396
Studies in the Ocean of Theosophy....
....33-83-130-179-218-275-319-369-417-466-511-558
Studies in the Theosophical Movement....529
Substance and Form....13
System, Theosophy and the Social....58-109-352

T

The Cycle of Reincarnation....302
The "First Fundamental"....158

The Forgotten Man.....373
"The Friendly Philosopher"..... 49
The Hidden Will.....463
The "Lighting-up" of Manas.....254
The Mystery of Memory.....497
Theosophical Movement, Studies in the.....529
Theosophical Pedagogy 494
Theosophists and Social Changes.....352
Theosophy, a Living Power.....118
Theosophy and The Social System.....58-109-352
Theosophy—A Sacred Trust.....300
Theosophy Magazine, Purpose of..... 1
Theosophy Mysticism? Is.....207
The Power of True Clairvoyance.....270
The "Second Fundamental".....306
The Theosophical Aim and Object.....337
The "Third Fundamental".....360
"The Tidal Wave," 412-459
"Third Fundamental", The.....360
Thomas Hooker, The Occultist.....314
Thought, The Trend of..... 70
Three Lines of Heredity.....106
Tidal Wave", "The.....412-459
Tomorrow, The Civilization of..... 65
Trend of Thought, The..... 70
Trust, Theosophy—A Sacred.....300
Two Worlds 457

U

Understanding, The Secret of..... 16

V

Vicarious Education 205

W

Wave", "The Tidal 412-459
What Is Buddhi? 258
What? How? Why? 265
What Is Instinct? 563
What Is Manas? 409
Will, The Hidden 463
Wisdom, Masters of 172
Worlds, Two 457

Y

Youth-Companions' Forum . 21-77-123-174-211-267-315-357-452-405-504-552

The United Lodge of Theosophists

DECLARATION

THE policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is *"similarity of aim, purpose and teaching,"* and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that *basis*. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

"The true Theosophist belongs to no cult
or sect, yet belongs to each and all."

Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate; it being understood that such association calls for no obligation on my part other than that which I, myself, determine.

The foregoing is the Form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with.

Correspondence should be addressed to

GENERAL REGISTRAR

UNITED LODGE OF THEOSOPHISTS

Theosophy Hall, 33rd and Grand Ave. Los Angeles, California, U. S. A.

[ADVERTISEMENT]

A U M

He who says what is not, will suffer; he also who, having done a thing, says, "I have not done it." After death both are equal; they are men with evil deeds in the next world.

—DHAMMAPADA.

THEOSOPHY

Vol. XXIII **November, 1934** **No. 1**

PURPOSE OF THEOSOPHY MAGAZINE

> The mission of the planetary Spirit is but to strike the *Key-Note of Truth.* Once he has directed the vibration of the latter to run its course uninterruptedly along the catenation of that race and to the end of the cycle—the denizen of the highest inhabited sphere disappears from the surface of our planet—till the following "resurrection of flesh". The vibrations of the Primitive Truth are what your philosophers name "innate ideas." —*The Mahatma K. H. to A. P. Sinnett.*

VIEWED both from its esoteric and exoteric opposite aspects, the Letter from which the above extract is taken may well be regarded as the most important of the whole series of the "Mahatma Letters". The Letter was written immediately after the publication of *The Occult World.* Its visible text and its visible framework of concomitant circumstances need to be weighed together by all sincere Theosophists.

Early in 1881 Mr. Sinnett, then editor of the Allahabad *Pioneer,* the most influential paper in all India, went to England on six months' leave of absence. En route to Great Britain he had written *The Occult World,* an account of his acquaintance with H. P. Blavatsky; the phenomena he had witnessed at her hands; of his correspondence with the Mahatma K. H. through her intercession; of his own deductions therefrom; and, interspersed throughout, his own opinions as to the proper conduct of the Theosophical Movement.

Those opinions, from the start widely at variance from the judgment and conduct of the Masters Themselves and of Their visible Agent, H.P.B., were never altered by Mr. Sinnett. They underlay, pervaded, governed, his whole theosophical career from 1881 to

the day of his death, some 40 years later. But his opinions had far, far more than any personal bearing: from that day to this they have dominated the whole course of the Movement, first as an organized single Society up to the establishment by H.P.B. of her "Esoteric Section"; then of that "Section" itself subsequent to the death of H.P.B., and after the losing battle fought by Mr. Judge to preserve the integrity of the Society and the "Section" or "School"; then of the conduct of the Olcott-Besant fragment of the disrupted Parent Society; and, following the death of Mr. Judge, of the Theosophical Society in America. Since 1896, the date of Mr. Judge's death, the original "split" has been followed by multiplied and multiplying segmentations, so that now there are, in America, in Europe, in Asia and in Australasia, scores of organized bodies, large and small, all derived from the original impetus and teaching, but all alike governed by the Sinnett view of Masters, of Occultism, of Theosophy, of the purpose of the Theosophical Movement. All of this is indisputable history—fact, not opinion; easily verifiable by anyone concerned enough to make the necessary study and comparison.

The Occult World passed through many editions and had a far wider circulation than all other theosophical publications combined during the period from 1875 to 1896, the crucial cycle of the Movement, inaugurated by H.P.B., and closing with the death of Judge. The book was written in easy, flowing, interesting newspaper language, the only language known to Mr. Sinnett as to most other men. It required neither exceptional education, special attention, or profound reflection on the part of the reader in order to grasp it, as Mr. Sinnett himself had grasped the subject matters presented. The book was a "ready-made" treatment, not a treatise, and called merely for acceptance or rejection by the reader at his own good pleasure. A hundred, a thousand, read it from cover to cover, who would put aside *Isis Unveiled,* let alone *The Secret Doctrine,* as "too deep for me". *The Occult World,* at its highest appraisal from the stand-point of the Wisdom-Religion, merely to acquire and codify which had occupied the concentrated powers of a thousand generations of Adepts—*The Occult World* is no more nor other than a literary advertisement on the subject of "occult powers and phenomena"—a by-product of the Third Object of the Theosophical Movement. But the book gave the jaded and curious "intelligentsia" a new, and, for the time, exciting subject for talk and experimentation—not for serious appreciation and apprehension. It was a stronger stimulant than "Spiritualism", then already

on its way to enforced retirement from the intellectual field of interest.

What were Mr. Sinnett's qualifications for the task thus undertaken by him on his own motion: the enlightenment of the public mind via the medium of the "cultured class" to which he himself belonged?

(I) Mr. Sinnett had been acquainted with H.P.B. less than two years, and had corresponded with the Mahatma less than three months, when he set himself to writing *The Occult World*.

(II) The book was written during a period of six weeks, without prior consultation either with H.P.B. or her Masters; nor was any portion of the Mss. submitted to either, for possible suggestion or correction before publication. Very plainly, Mr. Sinnett had no doubt of his own understanding and his ability to present accurately as well as readably that understanding to the public mind.

Contrast with this the preparation of H.P.B. for identically the same task, that of preparing the public mind to appraise what was to be given it, as well as the presentation of the subject-matter itself. From 1851, when according to her own declaration she first "met the Master face to face" in the body (something that Mr. Sinnett never did), until 1872, when the *Societé Spirite* was attempted to be formed in Cairo, Egypt—for 21 long years H.P.B. spent her entire time in *necessary* fitting of body and mind for the assumption of *individual responsibility* inseparable from any work of any kind done by anyone on his own initiative. During those long years never once is there record of her incurring the measureless responsibility which even the greatest of the Mahatmas regard with such appreciation that not one, even of Them, will act "according to his own sweet will and pleasure" as the mighty of this earth consider the highest possible condition of man. That which the Mahatmas Themselves regard, out of ageless experience, as a Crucifixion, is by all too many, even among sincere Theosophists, actually embarked upon as a mental, moral, and psychical pleasure excursion, involving no other cost or responsibility than air for the lungs, pen-and-ink-and-paper for a book, fellow-travelers with whom to enjoy the new country to be explored. What to Masters would be presumption is by us regarded as "natural".

Compare, again, the theosophical career of William Q. Judge. His whole prior life, quite in contrast to Mr. Sinnett's and Colonel Olcott's, had been devoted to a search for the clues to true Soul-life, not to worldly success, up to the hour of his contact with H. P. B. in 1875. From then on, until his death 21 years later, he never,

until the very close, took any action on his own undivided responsibility. His entire theosophical life, as an individual, was given over to the path of probationary Chelaship and, that successfully passed, to service as a faithful *Chela,* tried and proved, of H.P.B. and her Masters.

Contrast and compare, next, the theosophical record of Robert Crosbie, whose real and constant inner-life is abundantly disclosed in the book, *The Friendly Philosopher,* now available to all who may themselves desire to find and follow the "small, old Path". From the date of his first communication with those two Colleagues, late in 1887, until the close of 1908, never once did he undertake on his sole responsibility, any more than did his Teachers, to assume guidance, instruction, or direction, in the Theosophical Movement or any of its then opened channels. During these long years his external activities were those of "the unknown soldier" in the great "Army of the Voice", whosoever might be the responsible officer in charge, and regardless of the fitness or unfitness of those who thus lightly as ambitiously took upon themselves the measureless Karma of directing the flow of force provided by the sacrifices of the membership.

Finally, consider the meaning and nature of the assumption of individual responsibility at large, as it is commonly understood, in comparison with such responsibility viewed from the standpoint of pure Theosophy, or practical Occultism. Are we to ignore that the chief present work of the Great Lodge of Masters, since Kali-Yuga began, is "to hold back the awful Karma of mankind"—Karma incurred by the mis-use of power and powers? Yet the Sinnetts of the Movement would have the Masters re-endow us with those lost powers and faculties, we being the judges of Their duty and our fitness. Who among us does not manifest his readiness and capacity to advise and instruct all and sundry of whom we may have cognizance, from the President on down to our neighbor's children, in all that should be done in no matter what contingency? Is not this the common habit of us all, and what is this habit of mind but the individual assumption of responsibility in cheerful unconcern as to its potentiality for the direst consequences? Of all Occult practices this is the most abused; to it, more than to all our other sins of omission and commission, is due that deep-seated rebellion to the *acceptance* of responsibility for the reaping of what we sowed because of our presumption in the assuming of responsibility where we had not the wisdom, the duty, nor the right so to assume. Who among us actually and cheerfully accepts the justice of the evil

that befalls him? Who is prepared to assume to its remotest consequences undivided individual responsibility for his every thought, word and deed—let alone for all that may be done in his name?

It is of abundant record that the Two Masters *assumed* responsibility in behalf of the Great Lodge because that Lodge, our Elder Brothers, felt *forced,* by the progress of the human race, Their younger brothers, on the Left-Hand, *not* the Right-Hand Path, to intervene in 1875 as Krishna had intervened five thousand years before—lest worse befall; lest Atlantis' fate, re-inforced by a million years of irresponsible assumption of responsibility by the chosen leaders of our mankind, should sink our civilization, with its own mill-stones hanged round its neck, to the bottom of the sea of oblivion.

It is of record that a search of all mankind for a hundred years preceding, by those Masters, found Them but *one* human being, dependably ready to undergo Crucifixion under *Their* "advice and instruction". How many did H.P.B. find, among those who came, "volunteers" ready to don uniform and parade as "saviors of mankind"—how many did she find, dependably ready to mount the Cross when she came down from it? She herself wrote, after eleven years of the Movement, that she had found "one only". And after Judge's death, what does the pitifully sad agglomerate of theosophical history testify? Many, oh so many, ready to "assume individual responsibility" for the sole direction of a *Movement* that is, be it well remembered, spiritual, moral, ethical, intellectual, not psychic nor physical. The responsibility assumed by Robert Crosbie in 1909, was, as in the predecessor cases, *forced* upon him—on the one side by the state of the Movement itself; on the other by the fact that men and women, new-drawn from the Movement's third generation, were fired with the longing "to fit themselves, by study and otherwise", for like Crucifixion—men and women who, like Kipling's "drumming guns", had *no* doubt which of the "two opinions" is the Path.

The magazine THEOSOPHY exists for purposes of the Movement, without distinction of race, creed, sex, condition, or organization among Theosophists. The new day is at hand. The Sun of 1975 is not so far away that men now living cannot turn their steps in that direction, hasten its dawning, be there to recognize and greet it. THEOSOPHY purposes full fraternity with all who now are or who may become ready to assume individual responsibility for the maintenance of the Theosophical Movement till "the following resurrection of the flesh".

COMPETITION

NOWADAYS the newspapers carry frequent mention of "unfair competition" in a connection so obvious as to require no specific mention. Why the qualifying adjective? If there is any other kind of competition the Theosophist is not aware of it. Of course, in general reference to competition in industry, business, and sports, we submit to certain imposed restrictions designed to insure "fairness," but the unfair nature of competition itself is not only not lessened thereby but the practice of competition is increased by belief in the so-called code of ethics applied to it.

Competition is essentially a striving for selfish ends, and no amount of politeness, sportsmanship, or granting of handicaps can change its essential nature. To say that competition is the life of trade is as much of a lie as to say that self-preservation is the first law of nature; nature's great law is the finest refutation of such statements. We hear that all of the great improvements in industry and trade were developed by competition. Just so, and now we have the spectacle of prostrate industry begging to be delivered from the creatures of its own begetting.

To convince mankind of the futility and of the criminal nature of competition, may be a hopeless task, and one which does not come strictly within the province of theosophical exposition, since it is, in a sense, a side-issue. To point out to mankind the true nature of man and of all beings is the Theosophist's work, all knowledge following in accordance with that nature.

There was once a Golden Age. We still have traditions and an unconscious memory of it, as well as an indefinite hope for its ultimate return. Competition, as it is now understood, could not prevail in a Golden Age; nor can the Golden Age be brought back by statutory abolition of competition any more than could temperance be promoted by prohibition of liquor, as we have recently seen. When we learn what we *are,* what we then *do* will be worthy of what we are. What we now do is representative of what we *think* we are—with consequent results all too apparent in present conditions.

The veriest fool will nowadays admit that something is wrong, but is still sufficiently foolish to look *outside* for the cause. The greatest service to be presently rendered him is to hint at universal cause and effect and his own individual causes and effects in relation

to these, for they are *one and the same.* By way of one such hint let us consider competition. Which is really more important in the ethical sense, that a man possess a certain useful article, or that we sell him that article? Is it of more value that a race should be run and won, or that the physical well-being of mankind be increased? Who serves more greatly, the artist whose canvas wins a premium and a well-bought place in a private collection, or the painter whose masterpiece is given to a public library? Should the seeker for public office regard the winning of that office against a field of competitors as the highest honor obtainable, or should he strive to obtain the office as a means of assuming greater *responsibilities* in the service of humanity? Can we doubt that such as the latter would willingly share the duties and rewards of office with other seekers having the same objective?

Just now, what would we do to anyone who attempted to practice the precept, "Whosoever would be greatest among you, let him be your servant." We even force our public officials to assume their places through competition, a competition of superlatives, whereby the ones who shout loudest, spend the most money, make the most promises, create the greatest sensations and fight hardest against their direct opponents, win the most votes—truly a direct outcome of our adoption of the philosophy of separateness. Under this system each one is urged to become the "best" in whatever class he belongs to—the best pupil in school, the best player on the team, the best salesman his company has, the best of this and of that; our nation (it may be *any* nation) is the best on earth, our church is the best, our brand of goods the best—and we will compete to the death with anyone who will challenge us with his own "best." Well, we have done just that, and—and what do we think of the results?

We may postpone the day of reckoning, but, by so doing, we add interest to the debt. What then—repudiate the debt? It has never yet been done successfully and, the law of karma being what it is, never will. Many of us, individuals and nations, are paying "repudiated" debts right now, whether or not aware of it.

The word competition signifies selfishness, the destructive force. Its antonym is co-operation, symbolizing the preservative force. "Beings are nourished by food, food is produced by rain, rain is produced by sacrifice,"—a deep saying—just what does it mean in this connection?

STUDIES IN KARMA

The Progeny of Man

MANY a difficult problem in understanding would be quickly resolved were we *to take seriously and think out to their full implications* certain simple but fundamental statements. Many seemingly abstruse phrases of Karma, for instance, would become lucid, if we realized what is implied in the statement that "all Karma is carried from life to life in the form of mental deposits." Mostly we do not avail ourselves of this doctrine because, being so bound in the illusions of matter that thought seems like impuissant smoke, incapable of affecting matter by its own power, we simply cannot take it seriously. We realize not that *all matter is crystallized thought.* Concurrently, our own minds and characters, even our bodily configurations, are of necessity the crystallization of past thought; likewise, the unconscious reactions which draw us into the midst of this, that, or the other set of circumstances, are all living lines of our own thought, now perhaps buried from our conscious perceptions, nevertheless vital and powerful.

But there is more in it than this; the tenet is true as to whole racial periods; it is true as to planetary cycles; it is true of the vast sweep of life-experience from Manvantaric dawn to close, and back again. In understanding it, lies not merely the key to our personal Karma, but to our relations with Great Nature, and particularly with *animal life;* comprehension of this last meaning the solution of our own past and prevision of our future.

That the phrase "when we were animals," or even the question "why were we not once animals?" can even arise in the mind of a student shows the deadly hold which the inverted ideas of Darwinism have on the race mind.

It is clearly shown that all the mammalian animals owe their existence to Man himself; not in the way of a direct physical descent by procreation, but in a manner incomprehensible to those who see things only from the material side; a manner which must seem like pure insanity to the orthodox scientist.

> From the drops of sweat: from the residue of the substance; matter from dead bodies of men and animals of the wheel before; and from cast-off dust, the first animals were produced. (Sloka 28, Stanza VIII, *Secret Doctrine,* 1888, II, 19).

Now what does this farrago mean? Incredible as it may seem, it becomes no longer nonsense once three simple postulates, the first of which has now become respectable if not accepted in science, are admitted. First, *the living nature of all matter.* Second —necessarily implied in the first—the susceptibility of matter to thought impressions. Third, implied in the second, the selective action of affinities in the building of organic bodies. Does it occur to us to wonder why, of all the twenty-five to forty tons of substance ingested in a lifetime, most is immediately rejected; some remains in the system for a few days or months; but only a small part stays long enough to be called a really constituent part of our organism? Dieticians and biologists learnedly classify these reactions along lines of chemical affinity; they do not explain the radical and striking differences in the digestive affinities of different persons, than which nothing could be more marked. The simple fact is that atoms of matter, generically alike and classifiable like species of animals, differ really from one another as much as do individual animals. *Those differences arise from the impacts of consciousness upon matter.* And those differences are the basis of "affinities," speaking for the many forms of *invisible matter* in our constitutions as well as for the visible. Thus the stay of substance in a given field of force—in the environment created by the bio-magnetic conditions of any living organism—is governed by whether it is attracted or repelled by that organic form—*which in its essence is a mental and emotional pattern.* Substance—physical, mental, astral—is attracted to us by these affinities—our conscious tastes, likes or dislikes; a further sieving is undergone by it through our deep-seated half-conscious or unconscious reactions. Our thought, will, and feeling is momently affecting everything we contact, is affecting forms of substance, currents of feeling and vitality, in every direction, undreamed-of by us. These effects embed certain traits in the substances affected, *this being the exact process of evolution on all planes.*

Substance, leaving us or being left by us, falls into the sphere of attraction of the nearest most powerful other affinity, and is again affected, and so on and so on. At last in the long cyclic course of nature, it returns to and influences us again along the directions which we once gave it, plus any further impetus which it received in traveling in the psychic direction in which it was shot from our bow. That which is in our psychic likeness in the food we take, or in the mental and moral environment in which we find ourselves,

we absorb. That which is unlike, we repel; of that to which we are neutral, we are oblivious.

The psycho-mental-astral-vital internal environment of a highly organized being is so intense, so complex, that nothing can become any permanent part of it which has not for long ages been molded to that end. Thus organized living beings are confined for nutriment, astral, physical, and otherwise, to substance which has long been influenced in the flux of conscious physical existence. (Which of course comprises far more of everything than we suspect). For that reason, the early animals *had to depend upon the cast-off "garments" of forms of life already on the scene,* for the nuclei of their own being.

Those forms were generically two—man himself, and the great reptiles surviving from the last planetary "round" in the form of *astral* fossils. The traditional "First Creation"—of the monstrous failures—was the result of blind nature, prior to the awakening of the Soul of Man from within its bosom, attempting to revivify these fossils. The instinct of all matter is to aggregate into organic form around pre-existing astral images, and it will seize upon any such nucleus that presents itself. (Hence the "ideoplastic" trait in nature proclaimed by some scientists as the result of psychic research). The survival of these mixed and monstrous types was brief, coming to an end with the seizure of the reins of nature by its entelechial intelligences, evolved in former rounds—the Dhyani, many of whom have since become—men.

The great reptiles speedily perished with the growth of mankind —in the Third Race, the first *physical* type, which developed enormous bodies, and was more numerous than the present population of the earth. The matter suitable for organic existence was exhausted by the draft made upon it by the human race; many of the giant species perished entirely and others survived as dwarfed facsimiles—as some of them are to this day.

Meanwhile a new type of life, the mammalian, closely akin to man, was rising—utilizing of necessity the cast-off "lives" of man himself, the—shall we say—"bio-potential" substance available.

Few Theosophists have sensed the deep significance of the doctrine regarding the *seven primordial types of mammals* in connection with the simultaneous development upon the globe of *seven types of humanity*. Most obviously each of the seven humanities gave rise to a special mammalian archetype, this happening when both man and animal were in the astral stage, incipiently physical.

The seven humanities now being mixed together in all races, there is no mystery about the fact often noted by philosophers, and mentioned by H. P. Blavatsky—that most men resemble in a general way the animal types.

The mammalians thus are exemplars of human traits, some one of which each type has carried to an extreme, the mixture of traits in the human being precluding such extreme differentiations in his case. The relation between the old reptilian types, and the men of the preceding Manvantara, must have been analogous. Each *original* mammal type must therefore have been the human form *as seen through the consciousness of one of the elemental kingdoms;* each such type having since become greatly modified, and having given off many branches, under evolutionary exigencies. As for instance, H. P. Blavatsky points out that the horse and cow, the pig, the hippopotamus, the antelope, the deer, the rhinoceros, and the tapir, all derive from *one* astral man-influenced prototype.

There is a constant flux and reflux of life between all these animals and man; speedy and direct in the case of the food-animals, devious, indirect, and extremely slow in the case of the others. In all cases a major part of it is carried by the mysterious vital-magnetic fluxes which traverse all space—"there is a connection of all matter in the *Plenum.*" In this way, by our exercise of thought, will, and feeling, we are creating the dispositions, and even the forms, of the animal life of a future Manvantara. We are incipiently "lighting up Manas" in them. Most Theosophists are aware of this in a theoretical way; few realize the direct and drastic bearing of it upon our own futures.

At Pralaya, when the Universe loses objective existence, the archetypal forms of both man and the then existing animals will be *preserved for future use.* How? *In the slumbering soul of man himself,* for man, alone being possessed of self-consciousness, has objective conception of *form as apart from self;* moreover, man alone has an *immortal mind.* Were it not for this immortality, as exemplified particularly in the Dhyani, ex-men, the Universe could not evolve upon awakening; it could only fall into self-destructive chaos.

This appears to be the *raison d'etre,* of the teaching that all animal organs are locked up in the human form, which is the repository and archetype of all organism. Hence the apparent "vestigial relics," such as the appendix, in man; they are carried by him from Manvantara to Manvantara, as a matter of *memory,* and whether

or not of use to *him,* are found developing in the species to which he gives rise.

Thus, at the dawn of the next Manvantara, the substance which we now share with the animals, will be found upon the advent of the reawakening human Ego, to be enclosed in some high animal form *which is ensouled by those lives now forming our astral bodies;* the latter being "Lunar Pitris" of a new Manvantara. In that form must we, under the irresistible impulse of cosmic "Tanha," the thirst for living experience which is inseparable from life-stuff everywhere, incarnate, merging therewith our minds and souls. We will be confronted, *as we were confronted* many millions of years ago, *with our own creation which must become our habitation and vehicle,* our very self in the mundane sense. And, thus confronted in full spiritual consciousness last time, large numbers of us cared not for the spectacle; we disliked it enough to *postpone* our incarnation for an indefinite period. The forms were "not fit" for us, and while we waited for them to become fit, they became still more unfit; from which Karma humanity suffers woefully today.

The Soul of Man Itself grows in power from age to age by the absorption and spiritualization of the lower life of the Universe; it is that Life in its final, just sub-human stage, which now forms our body, our astral self, our lower mind faculties. *Its* spiritualization and absorption—*our* progress on the Path—is painful and difficult not merely in proportion of the misdeeds of this incarnation, this Manvantara, but of those of the immemorial past.

Thus, think well; every thought and feeling radiates from our own will-center to the utmost recesses of sentient existence, vitally affecting all life with which we are in contact, evolving it in directions good or ill; all of it to become part of our own nature in another cycle. Every foolish and abnormal love lavished upon dumb animals means an abnormal "slant" given to sentient life; every animal freak bred in unbalanced human whim means a tendency towards distorted and unlovely forms in the future; every wave of fear and hatred set rippling through an animal nature, in vivisection or in blind brutality, means an added impetus of that sort in our own nature, now and in the long, long, hereafter. Take heed well; the instant is part and parcel with eternity!

SUBSTANCE AND FORM

"CEASELESSLY self-deceived"—countless thousands have read these words of the great teacher of the nineteenth century, and in the very reading have been self-deceived into believing they have grasped all that is implicit in them. The "three fundamental propositions" of the *Secret Doctrine,* and of all life, are in these three words in their immediate sense, as the more formal statements present them abstractly.

Volumes might be written on this simple text—volumes *have* been written; for, rightly regarded, every Scripture of every teacher in all time, every word ever uttered by the wise, has had this triple truth for theme and substance.

What makes the Nirvana into which goes the *Pratyeka-Buddha,* for all his sacrifices and experiences? Self-deception.

What causes the *inferno* of the "Brother of the Shadow," who makes a hell on earth and *Avitchi* in the long, long hereafter, for himself and others? Self-deception.

What produces birth and death, with all their intervening alternations of joy and sorrow, gain and loss? Self-deception.

What creates, destroys, and reproduces "the wheel of change," of Karma, reincarnation, the "portal of assembly" and the gate of disintegration alike? Self-deception.

And what lies behind the vast variety in nature, font and field and cemetery of her seven kingdoms? Again, self-deception.

All nature is a perpetual colloquy in whispered tones—the veritable Voice of the Silence. In every mortal man the endless dialogue goes on within the unseen depths of his own being. This language of the soul is utterly distinct from what passes current for sound and speech—utterly different because unuttered—and unutterable.

> "Before thou set'st thy foot upon the ladder's upper rung, the ladder of the mystic sounds, thou hast to hear the voice of thy *inner* GOD in seven manners."

More we look, more we listen, more we read and ponder and reflect; more we think and feel and act in response to any of six of these "manners"—more we mistake it for the Voice itself, and therefore the more confirmed in our self-deception. This becomes the more the fact, the appalling fact, the more we are in earnest in our striving for perfection. Anciently and eternally as now is this the case; universally and in all the kingdoms as in the individual searcher for truth is this the "mighty magic of *Prakriti.*"

The whole manifested Universe and everything in it is a *Maya,* an illusion, a deception created by *Mara,* the tempter of all, the highest as the lowest being, the great Deceiver. And who is mara? What is maya? Mara is self; maya is self-deception. How, then, shall these be overcome? By self, say the Great Teachers, echoing in uttered sounds the Voice of the Silence.

Regard from this point of view (remembering that Wisdom as well as self-deception are but opposed uses of the inherent power to perceive)—look at all nature from this inclusive plane of perception, and thou shalt see self reflected everywhere in everything and being; thou shalt see all things and creatures in thyself. This is "the Vision of the Divine Form as including all forms," of which the *Bhagavad-Gita* speaks in the eleventh chapter.

This Vision is possible to any man, at any time, in any place, or circumstance, or state. If it were not so, there could not be the Divine vision; if it were not true, then man is only man, and the Divine form but an illusion itself.

But vain to look for this Vision with moral sight, with the eye of desire, with the mind's flickering light. With the eye of Soul alone can the world of souls, the Divine Form of every soul be perceived. The Shadow and the Image of self are ubiquitous, as is the Divine Form. We can never know them apart for what they are, for in that case we shall infallibly identify self with either form perceived. On earth men perceive the Shadow: do they not ceaselessly identify self with it? In the "world of formation and disintegration"—of gestation and death—the "astral light" so called, do not the mediums, the sensitives, the mystic and the seers of all time mistake the Image for the Man?

> "When to the roaring voice of the Great Illusion thy Soul responds, . . . learn, O Disciple, of her silent 'God' thy Soul is an unworthy shrine. . . .
>
> "When beholding her image on the waves of Space she whispers, 'This is I'—declare, O Disciple, that thy Soul is caught in the webs of delusion."

The shadow and the image are ubiquitous for the simple though unrecognized fact that in whatever direction we look, or with whatever form of sight, we *project* our own reflection concurrently with the receipt of the impression we name an "object." In other words every being emits Light as well as absorbs it. The light we emit, the light we absorb, are consubstantial. This light is either colorless, "white," or colored by our conception of self and nature, "spectral." Strange word, that!

It is our proud boast that we "go by what we see." Aye; so does every creature in manifested nature. But *in what light do we see?*—"that is the question," indeed.

The man of science equally with the savage in the bush, goes by what he sees; the more he looks, the deeper he probes into the "great illusion," the more the shadows multiply, and the vaster his delusion that "this is the real." The penitent, the ascetic, the mystic and the priest, equally with the sinner, the glutton, the gourmand and the destroyer, dreams dreams and sees visions, images of self as made, as making, and as growing in the soil of his desires, in the light of his conceptions of good or of evil; inhabiting his own heaven or his own hell, he finds what to him is "the real." One and all mistake the shadow for the substance, the image for the reality.

Runs the colloquy:

"How many worlds are there in Reality?"

"One world only; the world of the perceiver."

"How many are the worlds of the unreal?"

"Three in reality, but as many as there are perceivers in each of the three."

"How many perceivers are there in the world of the Real?"

"One Perceiver only in the world that is never born nor dies."

"How many perceivers are there in the worlds of the unreal?"

"As many as there are of shadows and of images, and of souls which mistake the form for the substance."

"How shall I know the substance from the form, the real from the unreal, self from not-self?"

"When thou seest the One in the many, the many in the One; when thou art willing and able to feel thyself abiding in all things, all things in SELF."

PROGRESS IN THE HIGHER LIFE

It is in and through the incidents of daily life, in work well done, in duties thoroughly performed, that we today can most readily make progress in the higher life, — slow progress, it may be, but at any rate sure. These are stepping stones to better things. We advance most rapidly when we stop to help other wayfarers. We receive most when we sacrifice most. We attain to the largest measure of Divine love when we most unselfishly love the brethren. We become one with the Supreme most surely when we lose ourselves in work for Humanity.—*Dies Non.*

THE SECRET OF UNDERSTANDING

EVERY honest student, no matter how far he has gone, realizes that the philosophy holds, in the darkness receding before his foot-steps, yet innumerable mysteries. On the other hand, any student, however little "advanced" recalls well when some long-unconquerable mystery suddenly solved itself as by a flash of light. True, it may not have been a very deep mystery; rather in fact, it may have been a mystery to others why the puzzled student was so delayed in his comprehension. But the perception was a step, and deeply important as illustrative of possibilities, to say the least. Now none of these problems get solved by simply puzzling over them in the schoolboy way. In fact, few of them get solved at all by a mere process of study. Often it is a combination of study—*from a particular basis*—with a general, deep flux of the nature and of the mental forces, brought about by sincere self-forgetfulness and the flow of will along worthy lines; all of which produce a reorientation of view permitting the man to glimpse the vistas of a valley hitherto unseen because, however *keenly* he had been looking, he had been looking in the wrong direction.

To many indeed Theosophy seems a phantasmagoria of wild fables plus volumes of words that sound like language but simply fail to make sense. Such are led to study at all by the presence of some one or two tenets comprehensible enough and sensible enough to intrigue and to induce the new-comer to do some digging with the object of finding out "what it's all about, anyway!"

This approach involves the serious danger of *piecemeal acceptance,* which is obviously a curse and a hindrance to the greater part of the Theosophical world. Our minds, as we should be able to see demonstrated in the simplest affairs of life, are curious compounds capable of believing simultaneously in the true and in the not-true. Thus it is possible for the average man to "believe" in certain Theosophical doctrines with which he is acquainted, and at the same time to "believe" in other ideas which cannot possibly be true along with Theosophy in the same universe. As a striking and indeed frequent example—the coexistence of a belief in a personal god, and belief in reincarnation and karma. Many students are in this extraordinary pass. Now the vague idea of the progress of a nondescript "soul" from body to body, reaping the results of its actions, can be easily enough reconciled with the picture of a

Divine Judge guiding the process and parceling out individual deserts. But the truth regarding the constitution of the Ego, its intricate relationship with matter, and the very nature of matter itself, all of which are essential to any *knowledge* whatsoever of the process of reincarnation, hence to any kind of "proof" of it, utterly destroys in the mind which really understands, all possibilities of a personal god. Thus, while we can undoubtedly go on forever "believing" in both "reincarnation" and such a "god," the moment we try to *understand* reincarnation on that basis, we meet instant defeat.

Parallel cases are innumerable; every time that one finds himself picking and choosing among the doctrines, accepting this and rejecting that, one is erecting stone walls across his path. We cannot, if we are to progress without much bewilderment and suffering, allow a single one of the ideas with which we approach Theosophy to become a criterion of the truth of Theosophy itself. Only facts and logic can be allowed to enter the equation—never mind what we have been taught, what we have absorbed from the public mind of which we are part; most of all, must we set aside everything that we would *like* to believe! Moreover, in marshalling our facts and our logic, let us be sure they *are* facts and that it *is* logic.

Now, Theosophy is no haphazard collection even of facts. It is either pure delusion or lie, or its only analogue is mathematics. Theosophy is said to be based upon the *fundamental* laws of Nature, and in its development to follow those laws *outward* in their ramifying evolution; a method in which there can be no mistake; the exact method of mathematics. But note well the terrible implication in this: the implication that Theosophy is either *all* true or *none* true! The Messengers, and those who stood behind them, attested over and over again that this is the nature of Theosophy; that it does derive from fundamental, immemorially known truths, that its doctrines are incapable of fallacy when correctly and understandingly expressed. It was not presented as a speculation, as something which could be picked into sections, something of which we can choose one bit and reject the next. The terms in which it was presented and described allow only three alternatives: either Theosophy is the mathematics of life, *all* true; or it is the product of pure delusion on the part of a large number of obviously keen intelligences, known or unknown; or the Messengers and the Masters lied about its nature and derivation; baldly, bluntly, knowingly, inexcusably lied. There is no sense in softening or palliating this is-

sue. One, and one only of the three things is true; and if the first is true, we are debarred from ever either *fully* understanding the doctrines or putting them to the test, so long as we "agree" with part of them and "disagree" with others.

"But then," cries the outraged soul who sees that in such case he must give up some cherished ideas or give up the Theosophy in *parts* of which he has taken such comfort, "wherein does this differ from the most stringent 'profession of faith' required by the Catholic Church, or the most 'literal fundamentalist' interpretation of the Bible?" It differs from these in precisely the same way that mathematics does. That the Theosophical student has a different approach is due to the fundamentally wrong popular conception—the *religious* conception—of the transcendental side of Theosophy.

There is nothing outrageous about the choice, unless that we are already assuming to ourselves the possibility of one more choice than exists in logic or in nature; this we do when splitting Theosophy apart. One may prefer a cow, a sheep, or a horse; but when we demand a cow with a horse's head, as those do who think Theosophy is part truth and part delusion, or a horse which can produce mutton chops and beefsteak in addition to bearing burdens, as do those—not a few—who think it part truth, part lie, and part illusion—then it is our consistency, or even our sanity, that is subject to criticism, not the unitary nature of the philosophy.

The apparently bizarre nature of some Theosophical ideas, as they appear to some, *is due precisely to those ideas being set apart, whereas they have to be considered with the rest to make sense at all.*

Those students who have had sudden solutions of problems which puzzled for years, have usually found that the reason for prior non-success was simply because the key had lain in some other statement which they had hitherto actually disbelieved, had not taken seriously, had not considered important.

All have the right to decide for themselves whether Theosophy is true or false; but they cannot give the lie to, or even pass over as negligible, any portion of it without incurring the Karma of mental obfuscation and retardation, any more than the schoolboy who maintains himself at the foot of the class because, "disbelieving" the twelve times twelve is one hundred and forty-four, he cannot pass beyond the multiplication table.

The Masters and the Messengers said over and over, "accept or reject Theosophy as ye will;" they never said "accept such of this as seems to ye true." They *could not.*

THE EVER-PRESENT MOMENT

IN the days of every man are moments when he longs to live a life productive of real good. These aspirations of a day or an hour come as punctuations in longer periods of thought and action which find their light in passions and desires. In each recurrence of the noble aspiration there is strength or weakness in sight and power, measured by the effort in its earlier visitations. Viewed as unreality or passing fancy of the mind, it returns at longer intervals and weakened in its power. Grasped as something true and better for a basis, all effort in such way will speed and strengthen later intuitions even though hold is lost upon the present. Effort is the fuel for every kind of fire, no less with passion than with Brotherhood.

But effort is to be reserved and made, not only during times when intuition is accumulated. All those times are connected in their force, but the ever-present moment was and is the fundamental builder or destroyer of the state. Each incident, the small the same in principle as the great, bears witness to man's choice between a better and a worse, between Self and self. Each thought and action takes pattern from a motive. Ideas quick or slow in forming are not accidents, but spring either from the knowledge of the Higher Self, or from the desires of the lower man, and so they may be traced. If one would seek out and sort motives and ideas, and strive to follow out those higher, let him not rejoice or hate or fear, nor flee or yet ignore the other—they all are part of life and being. It is for each man to keep the high in a state of purity and therewith raise the lower to the same estate.

It is no easy task to see at once the highest goal and clear ways in which it may be reached. Desires accustomed to their usual food will rebel even at the slightest forming of decision adverse to them. They will speak in many tongues, will plead and threaten, and seem to spell one's very doom. It is not to "rush out to do, to do," wherein we may rend ourselves for unseen reasons; wherein we may invite greater forces of our own past creations than we are at present moment prepared to meet. Desires are not conscious of right and wrong and follow only the appetites with which we have endowed them in the past. Let him walk safely, however slowly, who has the smallest doubt of his strength to go at faster pace, and thus at last he may reach the goal with all that it implies of full help to other beings, having missed a plunge into the darkest depths of degradation.

The greater strength and power to help is built upon the moment. No one has failed, no one can fail, who takes the course in even stride. Buddhas, Christs, have reached high state by ways so simple as this—by acting as we may do, from the highest of unselfish judgment in each and every moment, by steady devotion to the true benefit of every living being. The ever-present moment thus employed, the aspirant ever seeking, searching for the best contained within it, will yield in mounting scale its golden treasures and the ways in which to share them.

OUR GREATEST DUTY

Knowing something as to our essential nature; knowing something of the purpose of life, and that it is all made up of learning; knowing that the universe is all alive, and that there is in reality no injustice save that which we inflict upon ourselves by re-action, we would take an entirely different view of life and put these ideas into daily practice. We would take the position which most of all we need to take—that of our own responsibility—which religions have taught us to shift on to some God or devil. Recognizing that each one of us is from the same Source and going toward the same goal, though the path will vary with the pilgrim, we will act toward each one as if he were a part of ourselves. Like us, each one is moving onward—perhaps below us, possibly above. From the one above, we can obtain help. For the one below, we can give help. Such is the interdependence which should exist between all conscious beings, and under such a conception our civilization would not be as it is now. We would not find every man's hand raised against every other man. We would not see those in poor case finding fault with the wrong conditions, but finding fault rather with their own wrong relations to others at some other time when they abused the power they had. We would see each one trying to restrict *himself,* trying to bring himself into proper relation with all the rest—not so much outwardly, perhaps, as inwardly, for we may be sure that if we make clean the inside of the bowl, the outside will take care of itself. We have no greater duty to perform than to make clear and clean our natures—to make them *true,* to make them in accord with the great object of all life, the evolution of soul.—*R. C.*

YOUTH-COMPANIONS' FORUM

IS *there any value to the soul in doing a duty grudgingly?*

(*a*) For the one who knows the purpose of the duties that confront him, it would be contradictory to all true ideas to perform a duty grudgingly. The performance of duty is for the benefit of the soul; by doing the duty willingly and well, knowing that each well done task will, to the extent of the effort expended on it, benefit the whole world—one more positive force will be created. When the attitude is taken of looking at each duty as a lesson to be learned, an entirely different aspect of life is seen. Instead of one more weary job to be done, the task is enlivened by the ever-changing answer to the question: What have I to learn from this action? The man who does the duty grudgingly detracts from the good effects of doing the work because he does not see that there is something to be learned from the action. Still, it is better to have done the task, however unwillingly, than not to have done it at all. Doing the duty from a sense of responsibility is of some benefit to the soul but the experience gained in this way is limited in value to the extent of our unwillingness.

(*b*) Duty is our responsibility to think, feel, and act at all times for the benefit of the whole of life. Does not the question, then, contradict itself, for when we bear a grudge we are not really doing our duty.

The Perceiver functions through the mind for the sole purpose of attaining soul growth or, in other words, the purpose of the soul is to learn. The soul is the criterion of perfection in every phase of human effort; that is, it is its own measuring rod of spiritual values. It gauges experiences as valuable, not by their number or classification, but by what it has absorbed from them conducive to the accomplishment of its purpose. True progress depends on whether or not we move through experiences as the Perceiver. Yet, however highly perceptive we may be to many things, intrinsic perceptions depend on and increase with *purity of motive*. Hence the prime factor in the performance of any action is *motive*. Obviously, when we do anything grudgingly, the motive must be impure. The important point to consider is not what we do, but *why* we do it. Pure motive is the very heart of the right performance of duty, and if this is lacking, what remains is the mere outward, empty shell—the physical action which is a dead thing.

To act grudgingly is really to find fault. It is said that for every fault we find we become blind to one of our own, and our brains begin to close to spiritual knowledge. The converse is also true. This is why Krishna tells Arjuna, "Unto thee who findeth no fault I will now make known this most mysterious knowledge." It is the explanation of why the meek shall inherit the earth. Resentment towards anyone or anything, regardless of circumstances, is the sure sign of an attitude of mind built on an unsound basis.

The quality of a feeling is variable. As it varies, so does our vision vary, for resentment or anger may be intensified to a pitch reaching insanity where the soul becomes stone blind to all values for a time. When this occurs, rational action is impossible. Hence, if we have vision enough to perform a duty, it is safe to say that it has some value to the soul. Could it possibly be otherwise? Even if the vision of the soul becomes clouded, is there not much to gain by retrospection when the clouds have lifted? Often, a wasted day has been very profitably spent if it brought home its lesson. We learn from our mistakes. Would the economy of Nature permit us to be conscious enough to experience without contributing something, be it ever so little, to soul growth?

If the Self is the Power to Know, why is it that we sometimes seem unable to know just what is the right thing to do?

Self *is* the Power to Know, but we must not forget that there also exists the non-self, in which inheres the power of delusion, and that "knowledge" would be a meaningless term were it not for ignorance, its polar antithesis.

Suppose the power to know could be exercised without modification or limitation. We would at once know all, or, applying this idea universally, all would know all. Under such a condition (which in reality is inconceivable) manifestation could not take place. The desire to learn, to progress, which stirs the great heart of life from its pralayic sleep, would be absent in this state of static perfection. As a matter of fact, an utterly motionless and endless void is the inevitable conclusion to be drawn from the foolish premise that "all is good", or that evil alone is delusive and has no reality in life. It is an idea which will not support reason. If we wish to call evil "delusion", then we must place good in the same category. In a sense, all pairs of opposites are delusive, and must be overcome, but not one pole of a pair less than the other.

Self-knowledge means to attain a state transcendent to the knowledge of relations; it means to pass from the domain of the pairs of opposites, of the three qualities which spring from nature,

and to consider the Self by the self, independent of all its transitory aspects. Because of the *absolute* nature of Self, it has the power to perceive the limitations of all the manifested forms of which it is the container and support. But the exercise of this power must be through a form consubstantial with the objects to be perceived. As our knowledge grows, this form gains in subtlety and scope, but there always must exist this form, which, philosophically considered, is in itself a limitation to the boundless power of the Perceiver. Thus it is that in *Light on the Path* it is said, "You will enter the light, but you will never touch the flame." Evolution is like a repeating decimal: it goes on forever; or, like parallel lines, which meet only in infinity.

This limiting form of Spirit is changing, growing, learning and expanding constantly, to permit the Self to shine forth more brightly. But the form is not the Self; it is an envelope of darkness which can be made porous to the light of the Self. All but consciousness is delusive, from this point of view. "Earth, water, fire, air, and Akasa, Manas, Buddhi, and Ahankara is the eightfold division of my nature", says Krishna. "It is inferior; know that my superior nature is different and is the knower; by it the universe is sustained."

Delusion arises out of the fact that through the employment of the inferior nature as the instrument of perception, the rush of events of physical and emotional life causes us to lose sight of the fount and origin of our power to perceive. Man is compounded of the Self and the not-self. His consciousness is a mixture of the divine power to know and the delusions arising from and inherent in his inferior nature. Right action is dependent upon his discrimination between the Kshetra and the Kshetrajna. Uncertainty as to the right thing to do is caused by a mixed and uncertain basis for action. It indicates that we have yet to take the position of the Perceiver.

Why is it so easy to know if a thing was right or not after *we did it?*

To the person of average advancement, distinguishing right from wrong is difficult because it usually consists in deciding which of two courses of action is the more desirable. Whenever a selfish motive colors a decision such as this, the chances of a right choice dwindle, so that many of our actions when we look back upon them, are seen to be wrong. Every decision in life, however insignificant, should be regarded calmly and from the point of view of the Self of all, in order to choose wisely. Ever the small choices one makes

are all-important, as they build a tendency toward the final choice or turning-point on the Path. They should be looked upon thoughtfully, for the passionate man is not master of his own mind. How can we know what is right action? Is it not an action which is of the most benefit to the whole of life? Then the element of desire, in the personal sense, must be completely eliminated, for it clouds our vision of right choice. The following quotation from the *Gita* illustrates the downfall of the man of desire: "He who attendeth to the inclinations of the senses, in them hath a concern; from this concern is created passion, from passion anger, from anger is produced delusion, from delusion a loss of the memory, from the loss of memory loss of discrimination, and from loss of discrimination loss of all!"

After the desire has been satisfied, the action shows up in its true aspect, and we see clearly wherein motive clouded our vision. Then the pangs of conscience are said to be felt. This voice must be trained for too often it speaks too late, after the deed is done. If we can learn to listen to conscience before we act, then we need never make another mistake. A critical attitude toward our desires will develop clear-seeing, and conscience will become an active force in our lives. We might ask ourselves before deciding, *why* am I doing this? Is it the best course for all concerned? When the motive becomes unselfish by habit, then the position assumed is that of the Highest in man. Then desire becomes purified, and the motor of right action.

DUTY, THE ABIDING PRINCIPLE

Duty is for us stronger than any friendship or even love; as without this abiding principle which is the indestructible cement that has held together for so many milleniums, the scattered custodians of nature's grand secrets—our Brotherhood, nay, our doctrine itself—would have crumbled long ago into unrecognizable atoms.—*From a Mahatma's Letter.*

"LEST WE FORGET"

THE world is full of "those who are afflicted, the searchers for truth, those who desire possessions, and the wise"—for these words are only another way of describing the four Kingdoms, the four Races, the four great "castes" or classes of human beings.

The words are far more tellingly and deeply to be considered by the individual, if he chooses, than in their relation to the composite totals so graphically and clearly limned. Any man can employ them to orient himself, to find his own place in the ranks of the "purely Spiritual Buddhis," the "Pilgrim-Souls" engaged and involved in the immense journey which we call evolution.

What is our own "motive" now actuating us in our every step on that pilgrimage, whether our physical, our mental, our psychical or moral efforts, or expenditures of our energies? That is the question.

The "afflicted" are urged on to ceaseless efforts—by what? Their affliction, which they desire to forget, or vainly try to alleviate by longing for the "return of what has been."

The "searchers for truth" are impelled, compelled, to pursue "knowledge" the more fiercely the more they gain of it. Why? Is their search for the sake of Truth itself, or for their own sake, that *they* may "make no mistakes" on the great Journey? "Non-permanence of human actions, deliverance of mind from thraldom by the cessation of sin and faults, are not for 'Deva Egos'."

And what consumes in measure with their success those who "desire possessions"? Are they seeking wealth, of whatever kind, out of compassion for their poorer brethren, or that they and theirs "may never know what it is to want"?

And, fourthly, what inspires the "Wise" in *their* place among those four classes who "work righteousness." Do they perform their actions so that *they* may suffer no afflictions; that they may retain the truth they possess and gain still more; that from the summit of the lofty tower of their possessions they may "make sacrifices, give alms, and enjoy" their proud pre-eminence?

"Search for the Paths. But, O Lanoo, be of clean heart before thou startest on thy journey." " 'Great *Sifter*' is the name of the 'Heart Doctrine,' O Disciple."

"RESEARCHES IN SPIRITUALISM".

PROFESSOR William Crookes, F. R. S., interested himself experimentally in the phenomena widely proclaimed as spiritualistic about the time of the publication in 1870 of the *Report of the London Dialectical Society Committee,* appointed "to investigate the Phenomena alleged to be Spiritual Manifestations". This *Report* and its reception are commented on in Chapter V of *The Theosophical Movement.*

His experiments, observations, and conclusions so far as drawn, were originally published by Professor Crookes in three magazine articles. The first was entitled "Spiritualism viewed by the Light of Modern Science", and was published in *The Quarterly Journal of Science* (London) for July, 1870. The second article was published in the same *Journal* for July, 1871, under the title, "Experimental Investigation of a New Force". The last of the articles was published by the *Journal* in its issue of October, 1871, with the caption, "Some Further Experiments on Psychic Force".

Professor Crookes' original articles, with subsequent ones, were issued in book form in 1874 over the imprint of J. Burns, a London publisher, with the title, *Researches In Spiritualism.* In her *Isis Unveiled,* published originally in 1877, H. P. Blavatsky makes extensive reference to Professor Crookes' researches and conclusions, but otherwise his truly amazing experiments and convictions were largely ignored, both among Spiritualists and by the scientific men of his generation. Other references, both by H. P. B. and her Masters, would indicate that Professor Crookes was aided from "behind the scenes" in his experiments—for the early work of the Theosophical Movement, while confined publicly to the channel afforded by the Parent Theosophical Society, was extended into many collateral fields, for the most part as unrecognized by Theosophists as by those thus assisted unconsciously to themselves. This aspect of the Theosophical Movement, its occult side, is well worth consideration by all serious students who realize in any degree that the Masters sow in every field open to Them, and that They sow, not merely for the present but for the future. Nature's analogies should tell anyone that some crops ripen in a season, some "after many days", and others, perchance, only after many centuries and milleniums. Certain it is that, according to H. P. B., They have been sowing centennially and publicly since the Fourteenth century of the Christian era, and that much of this sowing still remains to ripen

and to be harvested. "The precise condition of Their success is that They should *neither* be supervised nor obstructed."

Numerous movements, some destined to speedy death, others to longer life and wider influence, preceded and overlapped the public inauguration of the Theosophical Movement by the foundation in 1875 of the Parent theosophical society. There is evidence in many of them of the invisible activity of the real Founders of the theosophical society. These various movements and some signs of such "interference" are outlined in Chapter I of *The Theosophical Movement.* The subject is necessarily obscure, but both fascinating and enlightening to the Theosophist seeking on his own account to "penetrate into the world of primal causes"—the springs of action which impel, direct, guide or misguide the currents of human thought and conduct.

We are in the third quarter of the century following these initial and initiatory migrations of the minds of men into new areas. Much that has transpired in those intervening years throws a great light on the prescience, the policy and methods of H. P. Blavatsky and her Masters, when examined from the basis of theosophical teachings. The nature of human consciousness is such that our "hindsight", and even our foresight, are superior to our ability to deal with facts and factors immediately confronting us. We can contemplate what has been or what is to come with a far greater degree of mental calmness than we exercise in the presence of what *is.* No one need be discouraged by this fact, but all should recognize it and take steps to overcome it. It is no "new thing under the sun" in human experience, for it is a major subject in *The Bhagavad-Gita* and in the *Yoga Aphorisms of Patanjali*—both treatises many thousands of years old. In the former, Krishna, the Teacher, admonishes his disciple thus:

> "The man whose heart and mind are not at rest is without wisdom, or the power of contemplation."

And in Patanjali we find:

> "At other times than that of concentration (or contemplation), the Soul is in the same form as the modification of the mind."

"In the same form" means that, for the time being, the Soul or Self *identifies itself* with the experiences it is undergoing; hence, if the experience is baffling, confusing, bewildering, disturbing, Soul and Mind are tossed about, more and more confounded by the experience which absorbs them. Looking backward or forward, Self, the Perceiver, is not to the same degree identified with what is re-

membered or visioned, and hence is able to appraise it more justly and rationally, because more tranquility of mind is present.

Applying this to the varying states of mind of any Theosophist, in his daily round, or to Theosophists generally in their relation to the varying aspects of the Theosophical Movement—one can easily observe in the literature of any and all of the existing societies a far better evaluation of the course of the early days of he Movement, than exists with respect to its present contradictory and disintegrating manifestations. Putting the matter concretely and succinctly, the Theosophists of today are facing a tossing sea of experiences, but gaining very little *experience*. In this, they are repeating on their own account, despite their philosophy, the mistaken course of the men and women of the third and last quarters of the nineteenth century. Making no steadfast effort to learn the art of navigation, they are very literally "at sea" on the stormy waters of the Movement.

It is here that the example of the true scientific spirit which, so far as it is practiced, is the same *Yoga* as that of the Masters of Wisdom, may be availed of by Theosophists in contemplating from the safe remove of time the events of the period when Professor Crookes undertook his experiments. He was literally "one among thousands" in that he was not dealing with the phenomena with any preconceptions for or against, nor was he intent upon contacting strange and mysterious manifestations. What was alleged was either true or false, in theory and in fact. If the facts were as alleged by countless thousands of experiencers, then a new world of force and influence, a world of surpassing importance in human life, invited and demanded investigation; if the facts were not true, then the theories were all alike worthless—but the facts might be true even though all the theories in regard to them might be false. So, moved by the scientific spirit, Professor Crookes investigated, analyzed the results of his investigation, weighed their stupendous importance to mankind, appraised the various theories in vogue—and published his evidence and his conclusions to the scientific world. The reception nearly ruined his reputation and his career, would undoubtedly have done so, had he not thereafter confined himself to strictly physical science. One of the greatest lights in modern science, Professor Crookes met the same reaction as H. P Blavatsky had to face. *She* had the courage to go on—to her physical and moral ruin. What gave her that martyr's devotion? The answer can only be, her own

disinterestedness, her own divine devotion to humanity, cost her personally what it might.

Is the world willing, are Theosophists willing, "to accept truth wherever it may be found, and to defend it, even looking popular prejudice straight in the face"? If they are to be true to their mission they must face what both Professor Crookes and Madame Blavatsky had to face, and when the storm bursts on them, must do as H. P. B. did. The courage to take the Path shown by her can only be gained by acquiring the same love for humanity that inspired her.

There are living today countless men and women who are attracted by the phenomena of spiritualism, psychism, "new thought", "christian science", "yoga", and so on—men and women who have either never heard of theosophical teachings on these subjects, or who have contacted such teachings in debased and perverted forms, little better than those of the many movements spoken of.

And there are in our colleges and universities thousands of young men and women, representing the hope of the coming generation, who know neither of Theosophy nor of the researches of Professor Crookes in the field of "invisible influences" now once again coming into public prominence. These young men and women are, for the most part, wholly "at sea", so far as relates to understanding of their own inner, invisible natures. The old sanctions of religion, of convention, are gone, never more to be entertained, and so these youths of both sexes are wide open to the materialistic influence of current scientific teachings in psychology and ethics as well as in physical researches; equally open to the influences from the invisible world in which we all live as surely as we live in the world physical. Hedonism and irresponsibility characterize the energies of young manhood and womanhood, if those energies are not disciplined, controlled and directed from the sound basis of true philosophy and the altruistic motives which such philosophy engenders.

For all the classes indicated, old or young in years, the conclusions of Professor Crookes upon the still disputed facts are of great value. We reproduce them here for the information and use of Theosophists in dealing with those whom they individually contact:

> "I think it desirable to say a little concerning the investigation which I have commenced. Views or opinions I cannot be said to possess on a subject which I do not pretend to understand. I consider it the duty of scientific men who have learnt exact modes of working, to examine phenomena which attract the attention of the public, in order to confirm their genuine-

ness, or to explain, if possible, the delusions of the honest and to expose the tricks of deceivers.

"A man may be a true scientific man, and yet agree with Professor de Morgan, when he says—'I have both seen and heard, in a manner which would make unbelief impossible, things called spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence, or mistake. So far I feel the ground firm under me; but when it comes to what is the cause of these phenomena, I find I cannot accept any explanation which has yet been suggested. . . . The physical explanations which I have seen are easy, but miserably insufficient. The spiritual hypothesis is sufficient, but ponderously difficult.'

"Regarding the sufficiency of the explanation, I am not able to speak. That certain physical phenomena, such as the movement of material substances, and the production of sounds resembling electric discharges, occur under circumstances in which they cannot be explained by any physical law at present known, is a fact of which I am as certain as I am of the most elementary fact in chemistry. My whole scientific education has been one long lesson in exactness of observation, and I wish it to be distinctly understood that this firm conviction is the result of most careful investigation. But I cannot, at present, hazard even the most vague hypothesis as to the cause of the phenomena."

IMMORTALITY

"That expression, 'Ye are gods,' which, to our biblical students, is a mere abstraction, has for the kabalists a vital significance. Each immortal spirit that sheds its radiance upon a human being is a god—the Microcosmos of the Macrocosmos, part and parcel of the Unknown God, the First Cause of which it is a direct emanation. It is possessed of all the attributes of its parent source. Among these attributes are omniscience and omnipotence. Endowed with these, but yet unable to fully manifest them while in the body, during which time they are obscured, veiled, limited by the capabilities of physical nature, the thus divinely-inhabited man may tower far above his kind, evince a god-like wisdom, and display deific powers; for while the rest of mortals around him are but *overshadowed* by their divine SELF, with every chance given them to become immortal hereafter, but no other security than their personal efforts to win the kingdom of heaven, the so chosen man has already become an immortal while yet on earth. His prize is secured. Henceforth he will live forever in eternal life."—*Isis Unveiled,* II, 153.

PROGRESS AFTER DEATH

THREE questions are asked: (1) Does the disembodied Soul progress after death? (2) What elements or principles of the presently living man are active in *Kamaloka* and in *Devachan?* (3) Is there contact of any kind between the living and the dead?

(1) There must be, by all analogy, continuous progress both for the Ego and for the "Lives" which compose the after-death form and forms. So far as we know, nothing, absolutely nothing, remains motionless, static, unchanged throughout, for a single instant. Change of any kind means "progress"—in one direction or another, in one form or another, and in every part of every form. If the "dead" continue to exist at all, that existence must be in a state and a form of some kind, however different from the state and form of the incarnated Ego. Many and confusing are the speculations of living men concerning the conditions of the Soul after death. Speculations they mostly are, and as manifestly absurd, for the most part, as the popular "bed-time" stories for little children, or the "nature-faker" fictions of the popular writers on animal-life—all alike making their "characters" think, speak, and act in accordance with the imagination of the story-teller. The worthless and harmful nature of these fancies is apparent by their incongruity with *known* facts. The dead have no *physical* bodies, no physical senses, no physical organs or sensation, action, or contact. How, then, can "spiritualism" in any guise or under any conditions, afford *material* evidence of after-death states or conditions? The *facts* of spiritualism, psychism, mediumship, and so on, may be and often are true, but how about the *explanation* of those facts? The Theosophy of H. P. Blavatsky and her Masters affords the only rational, the only equitable, the only consistent explanation of all such phenomena, because the only explanation that dove-tails at every point with the indisputable facts of *earthly* experience.

(2) Examined first on the basis of elimination, the ex-living man has lost his body, its organs, the senses as connected therewith, his vitality or "breath of life", and the cohering power (the human mind in connection with the living brain and nervous system) which kept all these in working combination. He has lost what in Theosophy are called "the four lower, mortal elements or principles" of his existence as a human being. These elements are not

only perishable as a combination, but subject to disintegration in themselves—though their life-cycles as "elements" or "principles" vastly exceed the life-period of their combination in the human form.

Examined second from the standpoint of what, if any, elements or principles in the living man, may be in such a condition, whether as elements or as a combination, as to survive intact the shock of what we call death, the teaching of Theosophy is that the three higher principles of the living man are both immortal in themselves, and immortal in their combination or *union* for the whole vast period of time and "evolution" called a *Manvantara.* This *individual union* of the three immortal elements constitutes the *Individuality,* or Reincarnating Ego, the Spiritual being. The temporary more or less complete *identification* of the Spiritual Ego with the organic compound of the four lower mortal elements constitutes the *human* being, the living man, the "person" or "personality" we *think* we are while alive and in the "body"—meaning by "body" the combined four lower principles. At and after death the Reincarnation Ego is free from the "body", but not yet free from the mental, moral, and spiritual *influence* of his still *unsatisfied* purely earthly desires and passions—ungratified lusts and longings he can no longer feed. They, therefore, *starve to death* as a coherent combination, designated as the *Kamarupa;* then only is the Ego freed from them and therefore free to nourish and develop to the limit of its creative power the pure and holy, the unselfish and generous longings and aspirations entertained during its earthly career. Whence the "food"? From the elements of the world spiritual, the same as while on earth from the elements of sense and sensation. Only the spiritual principles are, or can be, active there—their range and degree limited by the capacity acquired by the Ego during the long period of its Manvantaric pilgrimage.

(3) As the living man has in him the same three immortal principles individualized as his Self or self-consciousness, and *is* the same Ego in the body as before birth or after death, it necessarily follows that "contact" between the living and the dead goes on all the time, awake, asleep, or dreaming. Is that contact fully self-*conscious,* whether on the part of the living or the dead? Only in the case of Adepts or *Mahatmas.* It is still to be gained by ordinary men. How? By the study and application of Theosophy.

STUDIES IN THE OCEAN OF THEOSOPHY

XXV

LIFE being Unity, many a clue to her mysteries may be found by correspondence and analogy. Through these, self-identification with the physical and addiction to *finalities* may be overcome. Studied by this method, the daily cycle yields the key to the realization of *individual continuity*. Its magic can transmute termination into transition, envisaging mightier Cycles of birth and re-birth, or waking and re-awaking, of which lesser rounds of experience are but segments. Not the form sleeping upon its couch, but the indwelling intelligence departs into the land of dreams, to return at dawn; and when that form no longer pulses with the life-breath, the living Soul, freed from its weight, pursues his Karmic course in deeper Lands of Dream, until the duty calls him back to earth.

With the change called death, the spiritual being, divested first of physical and then of astral elements, falls into deep slumber, similar to the "term of darkness and heavy sleep" preluding physical birth. Awaking from this oblivion, clothed "with a vesture which cannot be called body but may be styled means or vehicle", the "higher principles, *Atma-Buddhi-Manas,* begin to think in a manner different from that which the body and brain permitted in life." Thence, all functioning is "entirely on the plane of mind and soul"; yet the Devachanic Vesture, drawn from the highest and finest of the past lifetime, extends the sense of *personality* throughout the long rest period of hundreds of years—fifteen hundred, for the average man.

So synthetic is Theosophy that the various phases of its teaching are complementary at every point, so inter-blended that no aspect can be extensively considered alone; but each corroborates and emphasizes all the rest. For instance, this "general average of the stay in *devachan* gives us the length of a very important human cycle, the Cycle of Reincarnation." Under this law of periodicity, "national development will be found to repeat itself, and the times that are past will be found to come again." What could bring about such repetition if not the *ideas* underlying; and who but the *thinkers* could repeat these ideas? And, too, it is not alone ideas and their resultant general conditions that thus periodically repeat, but also the physical types representative of them—all of which

should open enticing fields of investigation and observation for the historian!

There are many objections to Reincarnation met by the doctrine of *Devachan*. For one thing, the idea of *tedium* in an incessant round of rebirths loses all significance when it is considered how little of existence is spent on this plane of being. About one-third of the time is passed in sleep. The subtraction of this from a lifetime of seventy years leaves less than forty-seven years of waking consciousness. If this be followed by fifteen-hundred years of rest, complaint is scarcely warrantable. He would be a lazy man, indeed, who would be a-wearied by spending less than one-sixteenth of his day at work.

Again, aversion to life's tribulations should give way before the preponderance of peace indicated for this vast individual cycle. Far transcending the God-and-angel "heaven", that which Nature offers is rooted in actual experiences, here, affording compensation many fold for all hardship suffered. In fact, it would almost seem to provide reward surpassing and out-measuring merit, though this could not obtain in a universe of Law. But, surely, sting of injustice in mundane existence and the lash of fear at the thought of death should disappear before apprehension of the inherent intelligence that so beneficently decrees long requital for short trial.

All that befalls, either before or after death, is self-bestowed. Whether joy or woe, it flows from the use made of the ever-present *now,* as its moments flit by. *Kama Loka, Devachan,* and the tendencies of future incarnations depend upon this alone. No other experience could weave *Buddhi* into the Devachanic robe. Possibly the stark grimness of life may contribute its brightest colors, when met with fortitude. Certainly, the attitude towards the hazards of daily living must have much to do with the extent of the after-death states; while the cords that eventually draw the Ego back to physical birth are twisted of strands of thought and feeling during his prior embodiment. These *skandhas* are the materials furnished by the Lord of the Manor for his new earthly home. It is their quality that determines the tensile strength of his instrument, as expressed in its native cycles of rise and decline and its limit of endurance.

It is of interest that the rise and fall of force characterize action on all planes. Just as physical life rises to its zenith, declines, and ceases, so it is with the play of force in *Kama Loka,* and also its expression in *Devachan*. All these various classes of force emanate

from corresponding departments of the man's own being, since all these states exist *within him*. The up-rush of unrestrained high feeling having expanded to its limit in Devachanic consciousness it is gradually exhausted. Then, "the whole period allotted by the soul's forces being ended in *devachan,* the magnetic threads which bind it to earth begin to assert their power. The Self wakes from the dream; it is borne swiftly off to a new body, and then, just before birth, it sees for a moment all the causes that led it to *devachan* and back to the life it is about to begin." Knowing the justice of it all, the Ego "repines not but takes up the cross again—and another soul has come back to earth."

Many people hold to the possibility of continuing mortal life indefinitely; and if, like "the ethereal garments of *devachan*", the "molecules that form the physical body were not subject to the general chemical laws that govern physical earth, then we should live as long in these bodies as we do in the devachanic state. But such a life of endless strain and suffering would be enough to blast the soul compelled to undergo it. Pleasure would then be pain, and surfeit would end but in an immortal insanity. Nature, always kind, leads us soon again into heaven for a rest, for the flowering of the best and highest in our natures."

While intense mental activity continues throughout the Devachanic state, there is no comprehension of it, much as when the mind falls into a brown study or is occupied by a day dream. When these have passed, the living recognize their engagement in them; but no such recognition is possible in after-death meditation. Like *Kama Loka, Devachan* is solitary in its abstraction, although the mental field is peopled with whomsoever desired and vividly present. This fact should be of tremendous appeal to the Christian of decided personal preferences. For, barring the extinction of uncongenial associates, the orthodox heaven must provide place for them, necessitating contact. Think of being relieved from unwelcome faces at the pearly gates and while strolling on the streets of gold or floating in the celestial atmosphere! Such "Heaven", would be marred by many an uncomfortable adjustment; but *Devachan* can lack nothing that appeals, hold nothing that repels. What the being would have, that the mind creates and naught else.

Sometimes, objection to the teaching of *Devachan* is raised on the grounds that the man would be fooled, the enjoyer of spurious happiness; but this objection quite overlooks the fact that the *enjoyment* is real. And as to the stage-setting of this state: "We are too prone to measure all possible states of life and places for ex-

perience by our present earthly one and to imagine it to be reality." In point of fact, just how real is this environment concerning which our physical senses give testimony? The whole Teaching emphasizes the fact that we are not what we ordinarily believe ourselves to be while functioning here; and, certainly, perceptions from a false assumption of identity can not be wholly true. Even materialistic Science recognizes so-called matter to be but the phenomenal effect of invisible substance. Objects seen are really our *ideas* of objects. All perceptions are internal, and, although common testimony points to similarity of mental conceptions, what unqualified assurance is there that the ideas of any two persons regarding a specific object exactly tally? Each being lives in a world of his own, unreachably, inviolably private, whence he reacts to impressions received in his own individual way. All this indicates that our vaunted earthly "reality" may itself be a good deal of a dream world.

Nevertheless, enough points of contact and evidences of mutual experience do exist to establish understanding and practical cooperation. No one can inwardly doubt the common way travelled. It is the lack of contacts and of contrasts that produces the illusionary character of *Devachan*. But it is not a cheat, in any sense, nor meaningless, nor futile. On the contrary, it nourishes and furthers the best in the nature, as well as compensating for all lack in the lifetime just terminated and providing refreshment for the Soul. Nor, so it would seem, is its light utterly extinguished when the being again sets foot on earth. The shining joy in the eyes of childhood suggest it and purveys solace to the adult jaded by life's struggle. Some have even thought they glimpsed this same light in the eyes of the aged whose bonds with flesh were loosening.

Yet, beneficent though it be, were mankind to seek and follow the true lines of evolution, *Devachan* would gradually cease to be necessary or desirable. Wiser minds would find re-birth more quickly. Life cycles energized by will and devoted to high purposes would add a greater number of perfected beings to each turn of the Wheel. The natural processes of unfoldment, unobstructed, would quicken progress to the point where the Great would once more walk with men and still further accelerate their advancement. As the human Principles, thus elevated, become clear and shining, so, consequently, would be the corresponding sheaths of the planet. Then, there would be need for no other heaven than this old earth itself—not a state of divine illusion, but a state of wisdom.

ON THE LOOKOUT

Education and Material Aids

Announcing "A Unique Exposition," an editorial in the *New York Times* for August 13, 1934 said:

> On Wednesday will open at the Port Authority Commerce Building an unusual exhibition. In it every parent, every teacher and, indeed, every citizen who has a concern for the public welfare, should take interest. It has to do primarily with the physical aids for the teacher. The school is democracy's prayer for the better tomorrow. Galsworthy put it: "Education is the most sacred concern; indeed, the only hope of a nation." If so, how deeply interested human society should be to see that it is the best that we know how to give.
>
> It is, of course, chiefly to the teacher that the millions of parents look for what they cannot themselves give to their children. And this exposition has as its purpose to furnish the teachers with the best possible helps to that end. . . .
>
> The schoolmen have come down into the market place to ask the assistance of business in behalf of the school. . . . Education is announced as America's "biggest business," but it is also the nation's most "sacred concern."

Indeed, with the future generations there rests all that could make possible any "better tomorrow." Are the young folk getting the proper and sane system of education that will give them an enduring basis for it? Why cannot parents give more truly to the children? Have the teachers any real spiritual foundation on which to live, work and teach? By *spiritual* is not meant "religious" in the creedal and dogmatic sense, but rather that which brings the Soul true illumination as to the meaning and purpose of all life. Theosophy does not decry material aids. These may be used to good purpose. But in what proportion?

Exposition, Illustration

The exposition comprised: (1) Excellent handiwork of all kinds from the schools—mostly high schools' text books, weaving of textiles, drawings, products of manual training, etc., and boy scouts' camping equipment, nature study, fire making, signaling, archery, etc. and (2) material aids to educative work for teachers, schools and children such as books, equipment for school maintenance, communication apparatus, periodicals, radio, technical appliances, sound picture educative film demonstrations, etc., supplied by the

manufacturers for the purpose. What is the keynote of the whole system? It is that which pervades all "modern education"—information—reels and reams of it, of a purely physical sort with no real enlightenment whatsoever. Boy scout demonstrators when asked the question, What part does religion play in your boy scout work? answered that they did not know; there was much of it and you were supposed to go to church every Sunday. Is it compulsory? Can you be a scout without going to church, without so-called religion if you have a philosophy of life? This was not known to them. *Why* is this and that made thus and so? Again, they did not know; they had learned only to recite what the things were, to name them, to give material information. Is that really education?

Most people gathered around the sound picture demonstrations which were very clear and remarkable works of compact construction and skillful engineering. Reel after reel of educative nature study and natural history pictures were shown, accompanied by "talking" demonstration. These were purely informational interspersed with a little of the theoretical, usually grossly material. Even the wonderful descriptions of changes in nature, continents, erosion, glaciation, vegetation, fish, insects, animals and human beings and their ways and customs, so suggestive to the Theosophist of intelligent pulsating and universal *life,* were conspicuous by the absence of any such thought and interspersed with physico-mechanical descriptions only—typical of modern education. What can be the result of handing on such reams of information only? Souls are asleep, fast asleep, or stupefied in the passing shows of the so-called "realities" of life—far, far away from the true and genuine ever-present one *Reality* of life itself.

EDUCATIVE WORK

In the *New York Times* for July 31, 1934 appeared an editorial, "Horace Mann's Day," in which these comments were made:

> If the public schools were in session tomorrow, part of the day should be set apart for recalling what Horace Mann, who died just seventy-five years ago, did for the common schools of America. . .
>
> As Principal Reynolds pointed out, Horace Mann not only urged equal opportunities for all children, advocated modern methods in teaching, focusing attention upon the child, and emphasized character training, but was also constantly cam-

> paigning for the material welfare of schools . . . his immortal service was to the American common school. Believing in "the unlimited improvability of the human race through education," he died having won, as he must have been well aware, "some victory for humanity."

The surest foundation for any truly educative work is Truth itself. Theosophy *per se* is just that, and is therefore concerned primarily with the *spiritual* welfare of humanity as a whole and in every phase of life. H. P. Blavatsky wrote on the question of Theosophy and Education (*Key to Theosophy*) thus:

> Children should above all be taught self-reliance, love for all men, altruism, mutual charity, and more than anything else, to think and reason for themselves. We would reduce the purely mechanical work of the memory to an absolute minimum, and devote the time to the development and training of the inner senses, faculties and latent capacities. We would endeavor to deal with each child as a unit, and to educate it so as to produce the most harmonious and equal unfoldment of its powers, in order that its special aptitudes should find their full natural development. We should aim at creating *free* men and women, free intellectually, free morally, unprejudiced in all respects, and above all things, *unselfish*. And we believe that much if not all of this could be obtained by *proper and truly theosophical* education.

Reincarnation of the Picture "Stars"

One may find Theosophical truths uttered in places least expected. However colored their expression may be, they cannot but have a purging effect on the mind and nature of the race. In *Liberty* for April 28, 1934 appeared an article entitled "Jesse Lasky Tells the Facts about Hollywood" as an interview with Ruth Cummings. The title may not be calculated to draw attention from the Theosophical point of view; nevertheless, these significant statements were made in the interview:

> Mr. Lasky smiled whimsically and asked me if I believed in reincarnation. He said: "I like to believe that the picture stars are like the stars of the firmament—are like those meteors or shooting stars that come into our firmament perhaps once in a lifetime. So that when these performers have been broken on the wheel of bad stories or bad direction, they may have another chance in another life."

This analogy is very well drawn and tactfully expressed. Indeed,

as there is a vast distinction between the steady self-shining lights of the firmament and the casual meteors and shooting stars, so there is between the immortal spirit and soul symbolized by the stars and the casual parts played by the actors in the various personalities in earth life.

Truth is that reincarnation and Karma more widely known and more fully understood in a practical sense would not only be more effective in "cleaning up" the picture business than any drives or threats of boycotts but would bring that true perception of great facts in nature by which mankind would begin everywhere its own reform intelligently.

JESUS MORE PRACTICAL

An advertisement, written by Bruce Barton, painted by Howard Giles and presented on the inside of the back cover to *Liberty* Magazine for April 28, 1934, was said to be the first exhibit of an educational campaign dramatizing the horrors of war; a campaign which Henry Ewald has called a "bold, practical plan which dwarfs all former use of advertising." The campaign is intended to be "a persistent, extensive, efficient drive for Peace." The advertisement consists of a picture, supposedly that of Jesus; not the mild and meek insipid type that is all too often displayed, impressing one with a sense of hipocrisy about it, but a morally strong and powerfully true as well as wise man. In the background is depicted a scene of modern civilization, and in the foreground over the face of the picture appear the words:

> They said HE was "impractical."
> He preached a Gospel which men called too idealistic.
> He said: "Love your enemies."
> Practical men have scoffed at His teaching. They have said:
> "In a competitive world you will be armed to fight your enemies.
> That is the safe way, the inexpensive way."
> Practical men made and ran the World War.
> Do you know how much the World War cost?
> Its total cost to all participants was equivalent to $20,000 *for every hour since Jesus of Nazareth was born.*
> The next war will be far more costly. It will probably result in the wreck of civilization.
> Practical men have had their way for many generations.
> It would be worth while to try HIS way.
> It couldn't be *more* expensive.

Practical Philosophy

The few facts set forth here, not to speak of lives lost, suffering caused, destruction and devastation, the attending evils of hate, passion and revenge, are enough to show how "impractical" have been the so-called practical men of modern times. That which is practical is said to be derived from actual use and experience, from practice. All else failing, it might be well to consider far more seriously indeed that practical philosophy of life, practical because tried and proven all down the ages, which says that he who conquers himself is greater than the conqueror of worlds, and that absolutely unarmed, there would be no cause for war. The only requisite armor is to be hard against one's own throes and sorrows in the practice of a truer and higher life. Jesus repeated the ethics which had been taught by the Buddha who is recorded to have said, and to have lived accordingly: "Hatred ceaseth not by hatred, but by love." This does not mean a blind and unintelligent love, but rather a wise and beneficent compassion. The whole teaching of the Buddha, of Jesus, and of every great Teacher is permeated through and through with that note exemplified in Their lives and living still in Theosophy today.

"Science on the Verge" Again

Scarce a day, never more than a month, goes by without the hopeful newspapers feeding the curious multitude some new "wonder" of science. Most of these marvels turn out to be still-born; a few are viable for brief periods, but it is safe to say, or prophesy, that they exist in the imagination of the reporters far more than in fact, or even in the visions of the scientists themselves. The public has been surfeited with the horrors of inventions and discoveries which are to make the next war universally deadly to whole populations. If it isn't some new chemical against which no device is possible, it is terrible tanks and bombing machines to be, on land and in air, or submarines almost able to navigate like automatic sharks and "killer" whales, and where it is none of these, then we are shocked with the revelation of a "new and unheard of" explosive. Recently, Dr. Luther S. Gable has written a thesis for the *United Press* service which says that "science is on the verge of unleashing forces capable of lifting mankind to heights beyond the wildest dreams of a generation ago, or of plunging humanity into an orgy of destruction which might well depopulate and leave bar-

ren the civilized world." With this gentle exordium, the despatch goes on:

"PAGE COSMIC RAYS!"

> "Cosmic rays may produce a power which can dig a tunnel through a mountain with no more labor than blowing the dust away; those same rays, harnessed to a radio-controlled airplane in the hands of a warring nation, could wipe out armies, cities, industries. There might not even be a person left to sign a peace treaty."

"Interesting—if true." But Dr. Gable needs to consult both fact and fiction before belittling the dream capacity of even "a generation ago". Let him read Bulwer-Lytton's "Coming Force", study up on what is extant concerning Keely and his "motor", and he may conclude that "science" and would-be purveyors of scientific "news" are more apt to be "on the verge of" psychological *delirium tremens* than of any such discoveries as those foreshadowed in the quotations given. "Vril" is a fact; so is Keely's mysterious "force"; other forces still more potent exist in nature and can be "harnessed" by man—but not by the man of to-day. Our Atlantean forbears—ourselves in former civilizations—knew and used those forces, both for good and for evil. But to-day and for long centuries to come, those forces are in the safe keeping of the Adepts. Dr. Gable's "nightmare tale" is a glimpse in the "astral light" of the past and of the future—both, many decimillenia distant from our present generation. Dr. Gable could refresh and clarify both his memory and his imagination by studying *The Secret Doctrine.*

"SPECULATIVE ORGIES"

A letter to the New York *Times* and signed by Harris Weinstein discusses some of the phases of "Pieron's Theory" (that we live in a dream-world). Some of Mr. Weinstein's comments would indicate that he is not only a student of modern physical science, but of genuine psychology as well. Whether he garnered his ideas from study of ancient philosophers, from the teachings of Dr. Ladd's "Elements of Physiological Psychology", from the late Yale Professor's master, the German philosopher Lotze, now almost a "forgotten man" along with Scheele—or from a study of the writings of H. P. Blavatsky, we do not know, but at all events Mr. Weinstein is worth quoting in "On the Lookout". He says:

> "Professor Pieron's speculations on life, thinking and

perception have a deeper significance than would appear on the surface, although his position is not tenable from a scientific standpoint because it does not lend itself to proof.

"If we bear in mind that the ultimate result of quantum mechanics is the creation of matter, his speculations assume greater significance on the basis of the direct connection between radiation and terrestrial phenomena. Organic matter is no exception to the rule.

". . . these reactions present a fertile field for speculative orgies."

"Mental Processes and Tissues"

The "reactions" mentioned in the last sentence quoted refer to the inter-action of "electrons" and "protons", and the transit of electrons from "molecule" to molecule, producing chemical changes, as so far discovered—and possibly changes of other kinds. Mr. Weinstein goes on:

"It is unwarranted to invest these changes in the organism with psychic factors in order to establish a fancied psycho-quantum connection, despite the fact that the resulting substance is living tissue.

"Mental processes are dependent upon brain tissue, and the greater the complexity of its structure the higher the resultant type of mind. . . .

"To the denizens of our globe, mind is the only reality, as it is only through its medium that we perceive our immediate and external world. The scope of our reactions is limited, of course, by the degree of development of our receptor mechanism. . . . In so far we miss many manifestations of the real world, and the imputation that we live in a dream world is justified."

The Janus-Faced Mind

Mr. Weinstein appears to recognize that "mental" *processes*—in the incarnate man, of course, the only man he knows—are "dependent on brain tissue", but that is merely to recognize the analogy with *physical* "processes". The activity of "matter" is certainly not "self-induced and self-devised", as is amply recognized by the necessary assumption of "force" which "moves matter" in all the phenomena we are able to perceive physically. Whatever "mind" may be, whether in man or any other organic being, it is certainly a "form of energy or force", which *is* "self-moving". Mr. Wein-

stein omits to mention, if he has noted, that "*mental* processes" are dependent not only on "brain tissue", but also on "intelligent energy" or the energy of Intelligence, of which "mental processes" are but the *phenomena*—all of which makes "mind" as distinct from "brain tissue" as is "force" from "matter". If the one assumption is "scientific", why not the other?

THIS YEAR A SUN-SPOT CYCLE

Once more scientists are greatly intrigued over the mysterious sun-spots and their cyclic return. According to the Carnegie observatory authorities, Mount Wilson, California, these phenomena accompany the sun-spot cycle:

> Increased magnetic disturbances on the earth;
> the streamers of the aurora borealis extend farther south;
> ultra violet radiation is more intense;
> probably cooler weather the year through.

Sun-spots are popularly connected with crop variations; with business cycles; with fertility in animals; with sundry diseases.

All these common and scientific guesses have, no doubt, some basis, since every error as well as every falsehood has a kernel of truth; the mere fact of the sun's influence on organic and vegetable life implies other and unknown radiations. But scientists will have to give up many a still acceptable hypothesis and go humbly to the *Secret Doctrine* for a new "observatory" before they can hope to probe the secret of the sun's changes and their corresponding influence on the earth and its inhabitants.

"GRAVITY" DEAD AND DONE FOR

Einstein, Millikan, Jeans, Le Maitre, and many lesser magnitudes in the stellar world of to-day's "science," are giving themselves and their school, as well as the human "milky way" of prosaic minds, faintly luminous but "unorganized," plenty to think about. The old "foundations of faith" are gone from under religion, as everyone knows, but not so well known is the plain truth that all hitherto scientific revelations are also in the discard. In effect, *all* existing conceptions of nature, of man, of inter-relations, have disintegrated and what has replaced them is as yet but the "meteoric swarm" of something that once was an "inhabitable globe" of thought, and that when recombined will become a new world.

The science that began with Newton and ended with Crookes as

its leading lights is as much a "relic of the past" as any dead and buried religion. "Gravity" which held the earth and the solar system together, and "governed the spheres in their orbits"—"gravity" no longer holds sway over the scientific mind, any more than over the earth— *e pur se muove!* The theory (which is all it ever was, scientifically) has been increasingly called in question of recent years, as facts which it could not account for have been brought to light. Drs. E. Newton Harvey of Princeton, and Alfred L. Loomis, in their experiments over a series of years have "overcome gravity" in the same sense that every living, moving organism, from a cell to an elephant overcomes it. "Gravity" is a half-born rather than "half-baked" theory—the same as all the theories of science, all the revelations of religion. The other half of the "germ cell" from which both have sprung is cohesion—or as Messrs. Harvey and Loomis call the "twin-soul" of a cell, "continuity and discontinuity." The everlasting problem of life and nature —unity in the midst of duality—is what all are wrestling with. They will *have* to come to the *Secret Doctrine* to understand the ideas now struggling for metempsychosis in their own minds.

Radiation and Matter

And they will have to begin on their own ABCs—with their fundamental conceptions of matter, force, energy, light, heat, electricity, and the *union* of these six *diversities* in organized Life—whether cell or scientist. The young Cambridge physicist, Prof. P. A. M. Dirac, may help them on their way, as Stahl and Scheele tried to help on its way the older Science, now the almost forgotten ancestor of the new. It excites no more surprise to-day than does the multiplication table to hear our "foremost" scientists affirm that "mass" can be "converted" into "energy" and *vice versa,* granted the necessary conditions precedent. Prof. Dirac holds, "by parity of reasoning," *i. e., analogy,* that the same should be true of "radiation" and "matter"—that is to say, if "radiation" should be slowed down, we would have "matter," and equally the other way about.

The *principle* underlying all these *qualities* is that of Reincarnation, by whatever names designated. Just as the same man manifests the "opposites" of love and anger, so with everything else in nature, and the effects of these opposite manifestations of one and the same *identity* at last polarizes the being—swings it to its oppo-

site manifestation. Science itself, religion itself, illustrate the same law metaphysically. What our honest, intelligent, and most earnest scientists and theologians are doing, is in fact neither more nor less than to come into contact with the knowledge which was theirs in former lives—whether in the form of *skandhas* or of spiritual perceptions. The religious man invents a "God," which is a theory of "gravitation" in the moral world. After a time his own experiences make him discard the theory and adopt a multitude of gods. In due season he has to outlaw these, and becomes a "scientist." As scientist, he goes the same weary round in physics that before he traveled in metaphysics. But he is the same Ego through all these metempsychoses of thought, these transmigrations of theory. So, to-day, our theologians are becoming "scientific" and our scientists "religious." And the *Ego?—e pur se muove* from incarnation to incarnation.

"A WARNING FROM HELLAS"

This is not the first time that warnings have come regarding the precarious condition of so-called civilization. Over and over again they have been sounded, and never from sources of real knowledge without pointing out the true need and means of solid building, spiritually and intellectually as well as physically. In the *New York Times,* June 20th, 1934, under the above title appears an editorial of a philosophical nature in which it is said:

> Professor Shear of Princeton, who had been digging in the fields where Old Corinth once stood and in the ancient agora of Athens, comes home with a warning of the "impermanence" of civilization. In his address at Trinity College he remarked that any one of the million inhabitants of Corinth at the time of St. Paul's visits and letters would have "jeered" if he had been told that strangers beyond the limits of the then known world would have to dig deep in the earth to find traces of her "palaces imperial, her populous streets and temples lewd." If Socrates could cast a "spectral glance" on Athens, seeing uncovered the building to which he was haled for hearing and where he was tried and condemned, he might "justly feel that his sacrifice had been in vain."

Continuing a little more philosophically, the editorial goes on:

> The astronomer, who tells us how long the earth and the universe have been in the making, and how long they are to

endure, gives us a sense of the majesty of mind that can comprehend such a creation. But the archaeologist has ever to remind us of the lowliness and meanness of our beginnings, or of the departure of glory that has been, lest we become arrogant or hopeless. Yet the mind of Hellas has not been lost to the world. It blossomed with a wondrous flower which flamed for a season and in dying

Scattered its pregnant seeds into all
the winds of heav'n.

It is further said in a spirit that breaths a deeper truth:

The youth of the New World repeat the Ephebic Oath of the Athenian youth and pledge themselves to leave this earth not only not less but more beautiful and better than it was bequeathed to them. Layer upon layer, stratum upon stratum may, as Professor Shear said, bear witness to the stupidity (?) of mankind, but they also testify to the sacrifice that man has made in his struggle for something higher and better for the race as a whole.

"Conquest of Worry"

In an item appearing in the *New York Times,* June 20th, 1934, it is said:

The medical profession, conqueror of such scourges as yellow fever, malaria, typhoid and tuberculosis, today is confronted with "an opportunity to do an even greater work" —the conquest of worry—according to Dr. Frank Branen, Chicago specialist in internal medicine. . . .

Contending that there is often a definite affinity between the mental attitude and the physical condition, Dr. Branen said that worry has, in the past decade or more, reached proportions which make it as formidable a foe as many of the death-dealing plagues of the past.

"We are," he said, "as a people in a peculiar neurotic state in which we have a constant desire for stimulation of the senses and we worry our heads off trying to avail ourselves of all the modern means to get it. Added to this we have high-pressure salesmanship, demoralizing entertainment, apartment hotels, sex appeal, jazz orchestras, new deals, old-maid teachers of child culture, mass production, instalment buying and continual organization of useless societies—all of which add to the unrest of modern life.

"No wonder men jump out of sky-scraper windows" . . .

"But most worries result from an extravagant expenditure of emotional energy, which is becoming so general that it is a most serious problem."

DISCUSSING LOTTERIES AS KARMA

A little discussion of *Karma* now appears in a popular weekly periodical, *The Literary Digest* for June 16, 1934, under "Topics of the Day" and the caption: "Winning a Fortune A Mixed Blessing?" In the first paragraph it is rather facetiously remarked that the "lucky" winners of large sweepstakes even in the first flush of triumph would attract such a siege of troubles from many quarters that a wise man might well shudder at the prospect of being a sweepstakes prize-winner. The second paragraph is a little more philosophical, for therein it is said:

> There's another way of looking at it. When John Burroughs wrote the line, "For lo! my own will come to me," he was subscribing, in effect, to the Eastern doctrine of *Karma*, whereby everything happening to the individual is deemed a consequence of his own acts in his present or previous lives, or else an answer to some need of his soul. From the latter point of view it is easy to imagine that some souls might need a bitter disillusionment while others might need a sudden release from material poverty. A sweepstakes or lottery prize might work either way, according to the individual. Even the disappointment of winning nothing might serve a wholesome purpose under that adaptable doctrine, and every buyer of a ticket can safely murmur John Burrough's comfortable apothem.

"CHANGE THE SUBJECT"

Under this title an anonymous writer, attempts through the medium of *The Shefield Farms Bulletin,* New York, June, 1934, to express a bit of practical ethics:

> If you are out in a rowboat and see rocks ahead, you change your course. If you are driving a car and a red lantern flashes a warning, you turn to the right or left. It is a great thing to recognize the danger signals in conversation, and know when to change its direction.
>
> Change the subject when the person you are conversing with begins to make insinuations which carry the suggestion of criticism. There is something disloyal in listening to intimations of this sort. It is true that our friends are not perfect, but there should be something sacred even in their imperfections. If you listen with a relish to the clever tongues that expose their weaknesses, you are not a true friend. And if you are a true friend you will not listen to that which is painful to you and belittling to your friendship. Change the subject.